the *numerus dausus.* From Yiddish there was an easy transition to German, and the Austrian and German High Schools and Universities were nearest to the Pale and open to the East European Jews. To the Jews of Galicia, of the Czech provinces, and to some extent even of Hungary, Vienna was the social and intellectual capital, and for a certain number a station on the road to Berlin; while Berlin and other German towns became intellectual and economic centres for the Bussian, Polish, and Roumanian Jews. Tens of thousands received their training in Germany; most of them subsequently returned to their homes and involuntarily served there as channels for German intellectual and economic penetration—which did not make the Jews more popular in the countries concerned. Again, in English-speaking countries the German Jews, especially those of Frankfort and Hamburg, served as intermediaries and interpreters for the Germans, who themselves hardly excel in dealings with other nations. Men like Sir Ernest Cassel or Mr. Jacob Schifl, to mention two outstanding examples, while loyal to the countries of their adoption, preserved a regard and attachment for the country of their origin; and again the Jews as a whole suffered from the supposed German taint. The only people who never recognized, or perhaps never realized, the services rendered by the Jews to

Germany, were the Germans themselves. They believed the Jews to be powerful; they knew, or ought to have known, that the German Jews were devoted to Germany; they might have known what, under these conditions, was the value of having the economic and intellectual centre of world-Jewry within their borders. But the pleasure derived from insulting and humiliating other men outweighed every consideration—this being the way in which some people establish, or re-store, their self-appreciation.

Moreover the Jew is fundamentally uncongenial to the German. The German is methodical, crude, constructive mainly in a mechanical sense, extremely submissive to